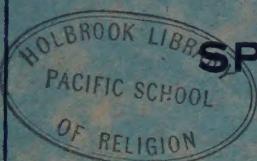


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SPECIAL ARTICLES

"This Drouth"

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Occidental Medical Workers in Korea

Dr. and Mrs. R. K. Smith

OCTOBER, 1939

SEOUL, KOREA.

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DO YOU BELIEVE IN EVANGELISM

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CHRISTIAN LITERATURE SOCIETY
OF KOREA

CHONG NO SEOUL



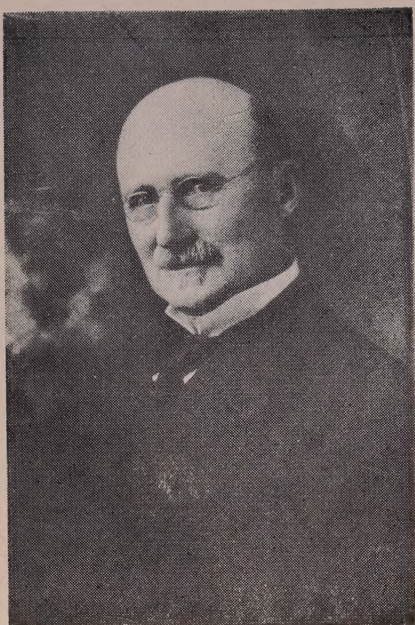
Mrs. Rosetta S. Hall, M.D., on her sixty-first birthday, with her son, Sherwood Hall, M.D. and his wife, Mrs. Marian Hall, M.D.

From the Korea Mission Field, Jan., 1927

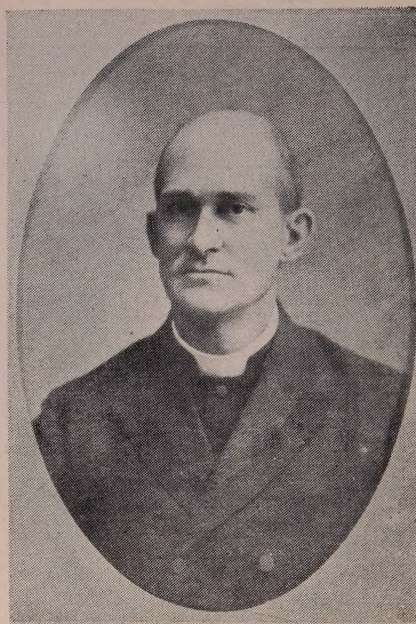
OCCIDENTAL MEDICAL WORKERS IN KOREA

Three in One Family

(p. 213)



Horace N. Allen, M.D., LL.D.
Arrived, Sept. 20, 1884



Rev. Wm. B. Scranton, M.D.
Arrived, May 3, 1885



John W. Heron, M.D.
Arrived, June 21, 1885



Miss Annie Ellers (Bunker)
Arrived, July 5, 1886

THE FIRST FOUR OCCIDENTAL MEDICAL WORKERS TO KOREA

(p. 213)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

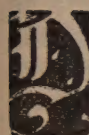
Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXV.

OCTOBER 1939

No. 10

Editorial Board Report, 1938-39

URING THE YEAR, October, 1938 to September, 1939, five of the twelve numbers of the Korea Mission Field were "Special" as follows: November, Taiku Station (pictorial); February, The Salvation Army; March, Social Service; April, Medical; August, Songdo Station (pictorial).

Out of a total of 288 pages, 63 pages were pictorial or 135 pictures in all. This was possible because both the members of Taiku and Songdo Stations ordered a large number of extra copies (1,400 each) and helped to defray the cost of the "blocks". For the present we are unable to plan for more pictorial numbers because of the difficulty of purchasing art paper.

Of 178 titles, 23 were on medical work; evangelistic, 18; social service, 16; contributors' column, 12; notes and personals, 12; editorials, 9; poems, 8; missions, 7; obituaries, 7; excerpts, 6; Korean Church, 5; stories, 4; book reviews, 3; news, 3; quoted articles, 3; educational work, 2; leper work, 2; agricultural work, 2; Christmas, 2, etc.

Of 126 contributors, 55 were from the Northern Presbyterian Mission; Methodist, 20; Australian Presbyterian, 11; The Salvation Army, 9; United Church of Canada, 8; Southern Presbyterian, 5; Korean, 5, etc.

The Business Management reports that the income from subscriptions, advertisements, etc. for the year was Yen 2,800. and the

expenditures, 3,200 which means that the Christian Literature Society has had to draw on a previously accrued balance, over 400 yen or 35 yen per month. Costs of paper and printing have increased. The magazine is costing about 50 sen per subscription more than is being received.

We are especially indebted to Dr. and Mrs. R. K. Smith of Pyengyang for securing many interesting articles on Medical Work, to Mr. Thomas Hobbs of the Bible Society for collecting the Notes and Personals each month, to Dr. Y. H. Kim of Ewha College for the page, "The Protestant Church in Chosen", to Rev. Chas. I. McLaren for soliciting articles for the Social Service Number, to the officers of the Salvation Army and to the members of Taiku and Songdo Stations.

The Editorial Board has met several times during the year and its members have loyally supported the Editors both in soliciting articles and in writing articles themselves. To the efforts of all the above we must add the larger share of the work which is done by the printers, proof readers and business management.

The Korea Mission Field is the chief organ of publication to make known to the English speaking world the progress of the Christian Movement in Korea. Let us work together to make it the best possible.

This Drought

L. T. NEWLAND

RECENTLY I TRAVELLED by train from Wha Jin Po to Kobe by way of Fusan and back to Kwang-ju by way of Yesu. Thus I got a fair idea of crop conditions in eastern and southern Korea and also in a part of Japan. In the 28 years of my residence in this country I have not seen so many unplanted paddy fields nor as much rice seared and blasted by the intense dry heat. The Government estimate on the rice crop has not come out yet and a good rain before the last of August will work wonders but from present indications—August 21st—there will not be much more than a third of a crop of rice for Korea and perhaps not much more than half a crop in Japan proper. I, however, saw too little of Japan to make any sort of accurate calculation.

I can remember distinctly the three years of drought in Iowa in 1893-5. How anxiously we watched the sky every day for rain and how we fairly agonised in wishing that every little shower would stretch out into a real rain. Those bitter summers and the deep grooves they cut in my father's face together with the tragic shortening of my mother's life, due to overwork during those lean years, have always given me peculiar horror of a drought. I find these old fears rising today as I look out over dusty unplanted rice fields or see the pitifully shriveled grain stalks laying their yellow mourning cloth over dead acres of land. It is almost allowable to say that a drought is mass murder of fruit and flowers.

As I have travelled through this desolation I have been turning over in my mind the meaning and the reasons for the drought of this year. Far be it from me to deny the underlying natural causes for a shortage of rain. I suppose sun spots, electric disturbance, direction of the winds or some other easily explainable cause can be blamed for the fact that we had no rainy season this year and

have had few showers during the torrid days of summer, but somehow the scientific explanation does not entirely satisfy me for when I turn to the Bible I find that moral reasons are also given as causes for 'skies of brass and an earth of iron', and when I think further I find that many of these reasons have been operating during the past few years.

The Christian has no quarrel with the scientist over the statement that natural laws undergird nature in her every activity; he adds but one very important corollary to the dictum of the scientists, viz., God creates the laws of nature and controls them in their working. Therefore one must look for a deeper reason for the parched fields of Korea than just those found in the study of meteorology.

When one turns to Scripture he finds that the writers of the books have much to say on God's control of the rain and the seasons which, they say, are ordered of God not only for man's welfare but also for his instruction and warning and to clearly reveal a God of holiness and justice as well of one of love and mercy. Therefore a few of God's statements on weather conditions will be more enlightening and nearer the truth than a report from the best weather bureau with the finest set of instruments.

1. Droughts are definitely sent as a punishment for sins. In Deuteronomy 28:22-24, they are promised to Israel if they forget God and walk in the paths of sin. According to Jeremish 14:1-4, for the reason see 13:25-27, a national famine came upon Israel because they forgot God; Haggai 1:10-11, a drought is sent upon Judah because they left off serving God to look out for their own physical needs; I Kings 8:35-37, Solomon looked down the years and saw a great drought come upon his people because of their sins.

2. Droughts are specifically sent because

of idolatry. Deut. 41:16-17, an unequivocal statement; I Kings 17:1 the land of Israel was punished 3½ years because of the idolatry of Ahab.

3. Droughts are sent to awaken a wandering people and to turn their hearts back to God. Amos 4:6-8.

4. Droughts are sent upon a nation that stubbornly refuses to worship God. Zechariah 14:17.

5. A drought can be changed by prayer, James 5:17-18, and the faithful Christian is provided for, even in the time of famine. Jer. 17:8, Isaiah 58:11.

It is not my intention to say that certain sins can be labelled as the moving cause for the current drought, neither do I want to give the impression that the sins of us all here in Korea in the summer of 1939 have reached such proportions that God had to check them with this drought. But I do think that we should all stop to think and search our own hearts and lives to see if there be hidden there such sinful tendencies or established habits of evil that God has been moved to warn us in this very visible and easily understood way.

A drought is not one of the established

processes of nature. It is always unusual and unexpected; therefore it is logical for Christians to seek for some moral reason for it just as they would for any other sort of nation wide plague.

After all is not a drought proof of the goodness and love of God? We drift into careless and sinful ways, it seems almost a part of our nature to forget God and to worship the creature rather than the creator. If God left us to ourselves and to the familiar phases of nature we might easily become cast away, but out of mercy, he has sent this stern warning, this searching illumination on our inherent weakness (Jer. 14:22) that we might pause in our reckless indifference to Him and His claims and return humbly penitent to Him, the fountain of all blessings. Undoubtedly God intends to teach and warn our Korean brethren by means of this national disaster, but let us not forget that we missionaries may have had a part in bringing it upon this land and let us also remember that by our prayers and lives of loyal faith, we can have a part in bringing God's favor back to this people among whom we live and serve.

The Shepherd Returns

R. C. COEN

AFTER TWO YEARS in China, the Shepherd of our Chinese Christians in Chosen, Pastor Suen, has returned. At the outbreak of hostilities between Japan and China in the summer of 1937, Pastor Suen, along with all the other paid workers in the Chinese Church in Chosen and most of the Chinese Christians in the Churches in Seoul, Pyengyang, Wonsan, Chemulpo, and Fusan, returned to their homes in China. The statistics for 1936, the last before the beginning of the hostilities, revealed that there were 137 Chinese Christians in Chosen, meeting in five different places (as listed above); 64 in Seoul, 33 in Chemulpo, 16 in

Pyengyang, and 15 in Fusan. The total cost of the work was ¥ 7,194.61, of which the Chinese contributed ¥ 4,367.43, and foreign sources ¥ 2,987.18. The Seoul Church was more than self supporting; all churches had adequate leadership; and prospects were bright. Then, unexpectedly and suddenly the work of years seemed destroyed. All the workers, except Pastor Suen, were given travel money and a month's salary and dismissed after they reached their homes in China. We could not do otherwise; our funds would not permit, and the immediate prospects for resuming work did not justify any other action. Pastor Suen, who had worked in

Chosen for more than 15 years and who would, we hoped, be able, in time, to return and resume the leadership, we retained on our payroll even after he reached his home in China.

Sad was the plight of the mere handful of Chinese Christians who, from necessity or choice, remained in Chosen; they were leaderless, scattered, disorganized, confused, demoralized, and all-but-helpless. Yet, they were the remnant of more than 20 years of effort, and the nucleus for any churches of the future. Precious were these in the sight of God and dear to the heart of us missionaries, who, under the Federal Council of Churches in Chosen, had for so many years assisted in the work for Chinese in this land. We did all we could to comfort and guide the little flock, but we were but strange shepherds, at the best, knowing nothing of the language and little of the work, and burdened with many other heavy responsibilities. Chinese laymen, in the Seoul church, stepped into the breach and assumed leadership in a splendid way, gathering the Christians (some 20 or so) for worship week after week. In Pyengyang, two Missionary families from China, the Bridgeman and Montgomery families, temporarily residing in Chosen because of conditions preventing their remaining in China, gave valued help to the little group of Christians there. In no place did the groups entirely disappear, though in the other places only a family or two remained. These, however, have worshipped in their homes and have kept the church property in repair. For all these things we are profoundly grateful and in them we see some hope for the future.

Meanwhile, the absent shepherd, Pastor Suen, was not idle. He and his family safely reached their home at Weihsien, Shantung, China, in August, 1937. Scarcely had he arrived there before he determined to do two things; first, to return to his work in Chosen at the earliest possible moment. To this end he corresponded with us and kept informed as to conditions here. Second, he determined to

make the most of his opportunities during his enforced absence from Chosen. And how he worked during those months in China—assisting in refugee camps, doing personal work, holding revival meetings, etc! On one occasion shorting before his return to Chosen he baptised more than 100 Chinese at one service. The highest words of praise for his work have come to us from the Northern Presbyterian missionaries who worked with him. We are proud of his record, glad that we were able to provide so able a shepherd for the "other sheep", and happy that our faith in his ultimate return to us has been justified.

There were times when that faith became exceedingly weak, as weeks, months, and even a year passed, and he could not come. Month after month I went to the Chinese Church in Seoul seeking for favorable news of his coming, only to be disappointed, yes, even discouraged. No permit could be obtained; travel was impossible even if he had a permit; his work in China could not yet be dropped; etc.—one reason after another, and all valid, to prevent his return. My hope vanished. I became resigned to the necessity of carrying on as best we could without his aid. Then, on May 30th—Decoration Day—while we were attending services at the Foreign Cemetery near Seoul, I looked up and saw Pastor Suen quite near me, standing beside the grave of Miss Quinn, the beloved Missionary to the Chinese in Chosen whom the Chinese had laid to rest with their own hands a few years ago. I could hardly believe my eyes. Yet, it was true. Our shepherd had returned—without his family to be sure, but returned, nevertheless.

There is much work to be done. There are almost insurmountable difficulties in the way of work in the immediate future. But the shepherd is here. The sheep hear his voice. He leadeth them out. God is good and great, and the future of both the shepherd and the sheep is in His hands. Rejoice with us; pray and hope for the best.

Denominations by Geography

CHAS. A. SAUER

IT HAS BEEN SAID that neither H. G. Underwood, Presbyterian, nor H. G. Appenzeller, Methodist, ever revealed just which landed first on Korean soil. However we may regard this friendly gesture of lack of rivalry as they leaped from the skiff to the shore in Chemulpo harbour, it must be suspected that each had dreams of a day when the peninsula of Korea would be dotted with churches of his own denomination.

Beginning work together in Seoul as they did in 1885 they soon found the need of some comity agreements. For however fine it might be to land together in Chemulpo, it was not so good for the cause to have both of them appear in the same village at the same time each preaching a different gospel. And if Appenzeller and Underwood did not do this, their followers were soon in danger of doing so. As a result the two groups of missionaries sat down in 1892 and drew up an agreement. By this arrangement each group agreed to remain out of towns of less than five thousand people where the other group had already established work. Towns of more than five thousand were to be common territory.

The coming of other missions soon brought additional problems. The Southern Presbyterians (1892) were willing to accept the south-west (Chulla-Do) as the field of their labors. The Canadian Presbyterian Church (1898) gladly turned their attention to the north-east (Hamkyung Province). The Australian Presbyterian Church (1889) began in the extreme south. For some time none of these missions caused serious over-lapping of work.

The coming of the Southern Methodist Mission in 1895 complicated the situation for they like the two original missions began work in Seoul. It was soon apparent that something more than an agreement on towns of five thousand people was necessary. People were

being confused by the introduction of two or three types of Christianity into the same county. Missionaries were wasting time travelling over a wide territory to scattered groups.

The result was that between the years 1904 and 1909 the various missions entered into a series of agreements definitely making geographical limits to the fields in which each was to work. In some cases several counties or even half a province was transferred from one mission to another, involving in some instances three or four thousand church adherents.

By the time the quarter-centenary of mission work was being celebrated in Korea in 1910, definite territorial agreements had been made, and it was possible to print a map of Korea Missions showing in colors the provinces and counties allotted to each of the six missions.

These territorial agreements stood for exactly a quarter of a century. In 1935 when the two original missions were celebrating fifty years of mission work in Korea, the Korean Presbyterians were serving notice upon the Korean Methodists that they were no longer to be bound by the territorial agreement entered into by the mission groups twenty-five years previously.

Regardless of the issues which may have been the immediate cause of the action taken by the Korean Presbyterian Church, it must be admitted that so far as the Korean churches were concerned, no useful purpose could be served by longer continuance of the agreement. The original purpose had been accomplished. Competition by the mission groups had been eliminated during the first fifty years of the establishment of the church.

Just how well competition had been eliminated for fifty years is shown in a study made by Dr. R. A. Felton of Drew University.

Dr. Felton found that only 18% of the Presbyterian Churches and only 22% of the Methodist Churches were located in townships where other churches were located.

When such a territorial agreement is long continued a train of disadvantages is sure to be found. Korean Christians move about. They cannot select their place of residence nor their field of labor as the missionary can. Men in public office are transferred. Men in business find it advantageous to remove from one city to another.

As Christians removed from Presbyterian territory to Methodist territory or vice versa, most of them accepted the situation and joined the church they found there, even though it were of a different denomination. In some cases they were entirely lost to the church. No doubt much of the turnover in membership rolls in Korea which has caused much concern to students of statistics has been due to this loss occasioned by removal to territory where no church of one's own denomination existed. The wonder is that such loss was not much larger.

Wittingly or unwittingly, the mission groups which established the territorial bounds built up psychological attitudes in their followers which made it extremely difficult to join the church of the other denomination. Differences in church polity, differences in creed, differences in Bible interpretation, differences in outlook upon life,—all these made the problem of changing one's denomination seem like a matter of giving up one's religion altogether.

And so it has come about that while the missions should, and no doubt will, abide in general by the original agreements, to ask the Korean Christians to continue to do so becomes more and more impossible. Why for example should a Presbyterian who takes up residence in Chemulpo be told that because of an agreement entered into thirty years ago it is impossible to establish a Presbyterian Church in that city of over 100,000? In short is there any reason why large cities like this should

still continue to be strictly Methodist or strictly Presbyterian spheres of influence?

If we examine the map of Korea we find a truly astonishing situation in this regard. There are 38 cities in Korea having a population of 20,000 or over. If we mark these 38 cities on the map of missions we shall find that under the original agreement only four of these thirty-eight cities were open in common to both Presbyterians and Methodists. Certain adjustments were made during the twenty-five years the agreement was in force but even today only seven of the thirty-eight have churches of both denominations.

Five of these large centers of population are still strictly Methodist, twenty-six are still Presbyterian. In discontinuing the territorial agreement, the Korean churches have said that they now see no reason why a Presbyterian should give up his own denomination just because he moves into Jinsen (55,000), or Taiden (37,000). Nor do they see any reason why a Methodist may no longer remain a Methodist simply because it is his fate to live in one of the twenty-six large centers which have hitherto been strictly Presbyterian.

So far as we can see the Korean Church is right in refusing to be longer bound by the agreements made by the mission groups. It should be noted that they have not thrown the agreement to the winds. They have only revised it to fit the new situation. Places of less than one thousand houses,—five thousand population,—are not to be open to competition.

In short, the agreement on division of territory served a most useful purpose in eliminating ruinous competition between the various missions of the Methodist and Presbyterian Churches. These missions will still find it useful. On the other hand it had become a burden to the Korean Church. In casting off this burden the Korean church may be expected to enter into a period of still greater usefulness in bringing the gospel message to its own people.

Note:—Not all our readers will be in agreement with this article. If some one will send us an article on reasons why the comity agreement should not have been broken down we will publish that also.—Editors.

"Father": An Appreciation

AMY G. M. SKINNER

Thinking back to the time when I first saw "Father", I think it must have been in 1914, my first Sunday in Korea. I very well remember the beauty and charm of his daughter that morning, and "Father", too, was almost certainly present that day.

Korean fathers are not apt to be much in evidence when the friends of their daughters visit the home, so in the subsequent years I had little speech with Father: but clad in spotless white or grey garments he hovers in the background of my memory of my friend's home life; and on Sundays sitting with grey head bowed he seemed to make an oasis of quiet contemplation in the midst of the noisy congregation.

Looking across the church at the serene figure, one found it difficult to believe the stories of storm and stress in which Father had taken a leading part—how he had wrecked the house in his fury and been on the point of driving forth the wife who had found Christ before he did. But that day, now nearly 42 years ago, was the great turning-point in his career, for on that day Father capitulated and became a bond servant of Jesus Christ.

It would seem, also, that from that time forward Father seldom took a leading role in the conduct of his worldly affairs. The three little daughters were followed in due course by five more, and by one precious son, and Mother was the business manager; with considerable executive ability she guided the varying fortunes of the household. By 1924 death had reduced that large, turbulent, and loving family to six, nearly all grown up and in active Christian work.

That year the third daughter went with me to Australia, and I have my first vivid recollection of Father, disapproving of the length and colour of his daughter's travelling dress, yet forgiving its donor, for we found ourselves on

the ferry with a large boiled fowl in our hands—Father's parting gift. That fowl was the forerunner of many more, for it was Father's custom to say it with poultry, with ginseng added for special occasions. When we returned from Australia, the Mother and one more daughter had been called home, and Father, with failing sight, was living with his son, soon to become an elder in a neighbouring church and a flourishing business man. A little lost, and a little lonely, in his new and bustling environment, Father's faithful heart found comfort in weekly visits to his wife's grave. He could no longer see to read, so his chief interest came to be the grandchildren. As the only "real" grandson grew up and away from him, the babies of the daughters were ready for his loving care, and he was wonderfully handy with them. It was said of him that with his reverence for the young and weak he could not bear to address children in child talk, but always spoke to them as equals.

Could one ever forget his solicitude for those who were ill—stealing up to the house quietly at dawn and away again lest his constant coming should be an annoyance; answering the irritation of the patient with sweetest reasonableness; refusing to spare one single journey in the heat of mid-summer. Many a time he might have taken the tram, but refrained that he might have something of his own to give to the poor.

A constant marvel to Father's friends was his skill in walking in the midst of ever increasing motor traffic in the city. He loved to come and meet his friends at the pier. Arriving by boat, one came to look with expectation, mixed with anxiety, for the silver-grey figure standing so dangerously near the edge of the crowded jetty, waiting for the salutation and hand clasp that told him one had arrived.

A responsible family, at last, took to suppressing news of arrivals, lest Father come to harm on his unescorted journies to the wharf, but it was more difficult to keep him from knowing of departures of friends, and very seldom did he miss seeing them off.

Father was mercifully saved from the "suffering of this present time". He lived to see his daughters all established, and on the wedding day of the last daughter, was photographed in the centre of his daughters, son, sons-in-law, and grandchildren,—a goodly group. Less than six months later, after a very short illness, he lay dying. "When will it be Tuesday?" he kept inquiring. Early on

Tuesday morning, he passed away. To the end, he asked for his favorite hymn, "Must Jesus Bear the Cross Alone?"

Father's bodily presence has gone from us, but surely his gentle voice will not cease to be heard through the storms of passion and the murmurs of selfwill;—"Child, child, have a little patience". For Father's friends, his gracious memory has turned to a living hope that when their time comes "with muffled oar to cross the silent sea", a slight, silver-grey figure, luminous with an inner light, will be waiting with his Master to take their hands and welcome them home.

"Vivid Experiences," a Review of Dr. Chisholm's Book *

HAROLD VOELKEL



THE DAY I PICKED up Dr. Chisholm's book. "Vivid Experiences in Korea" was the day I finished reading that best-seller, "The Horse and Buggy Doctor" by Dr. Hertzler, and at that time I wished that the thousands in America who would read the repeated sneers at Christianity and Missions in this otherwise delightful and popular book, could read Dr. Chisholm's inspiring volume.

Not least among the blessings that God has given the Korea Mission is the zeal and devotion of its medical workers, a fact forcibly exemplified in the pages of Dr. Chisholm's book. For those who have not had the pleasure of knowing Dr. Chisholm it will not be out of place to remark that only a man of his solid physique could stand the physical strain of a full schedule in the hospital and continual evangelistic meetings throughout the whole Syenchun territory. Dr. Chisholm's work, as the book illustrates, is not one of mere supervision of salaried evangelists, but personally evangelizing churchless villages, besides

preaching the gospel on his daily contacts in the hospital.

Perhaps Dr. Chisholm did not realize that in sharing with us these twenty-four "Experiences" of soul-winning in Korea, he has given us a text book on Personal Evangelism. It becomes abundantly evident that despite the great difference of custom and background between the East and the West, the method of breaking down prejudice, dispelling doubt, and arousing a sense of spiritual need is essentially the same whether in Korea or in America. The reader of "Vivid Experiences" is deeply impressed with the necessity of knowing and using the Bible in soul-winning and the adequacy of God's Word in meeting any and every situation. Whether a proud, intellectual old Confucian scholar; a crude, grasping sorcerer; a demon-possessed woman; or unfortunates in the segregated quarter, all classes and conditions of people are dealt with, and through the skillful and prayerful preaching of the Word are led to a saving knowledge of Jesus Christ.

EACH WITH HIS OWN BRUSH

Here is a book for all friends of Missions in general, and friends of Missions in Korea in particular, to use. The price is very reasonable, (\$ 1.00) and it would make an ideal gift for either young people or adults. Sunday school teachers could not possibly find a better book to put into the hands of their pupils, and every minister could greatly enrich

his preaching with these fascinating illustrations. One member of our Mission has already given away twenty copies to friends, and the writer of this review has placed it at the top of next Christmas' shopping list. Do your Christmas shopping early.

* Vivid Experiences. William H. Chisholm
The Bible Institute Colportage Ass'n.
Chicago, Ill. \$ 1.00

"Each With His Own Brush" *

ESMOND W. NEW

DURING THE past few weeks while engaged in work that has taken me to various parts of our Province, I have carried with me a copy of "Each With His Own Brush" a study of Contemporary Christian Art in Asia and Africa by Prof. Daniel Johnson Fleming. I not only found the book intensely fascinating, but it gave a vision of the possibilities of Korean Art becoming an expression of loyalty and love for our Lord. Also, of young Koreans richly endued with the heritage of the past having their powers quickened and given new inspiration that they might use their gifts for the sake of Jesus Christ.

The medieval Church, fostered and encouraged painting, so that in the West the Church and Art are inseparably associated. The splendour of the Humanist movement following the Renaissance did not rob the church of its right to be regarded as the natural foster mother of the Arts,—whether of painting, mosaic, wood carving, religious architecture, or needlework. Naturally our conceptions of religious art have been influenced by that association with the Medieval Church. Even in a comparatively young country like Australia with only 150 years of settlement, one is impressed by the vast number of churches with Gothic or Early English architecture, and stained glass windows that are replicas of the traditional designs of the medieval period. But both in architectural design, and in decorative art motifs there is a tendency to break away

from the past, and there is emerging something new, essentially Australian, but none the less Christian. In his introduction, Prof. Fleming states "Now that Christianity has become ecumenical (or, in literal sense of this word, has gained a foothold in all parts of the inhabited earth) one expectantly surveys the younger Christian communities of the world to see what use the church has made of form and color in the expression of her life and faith."

In this book, which is exceedingly well produced and beautifully illustrated there have been gathered together some sixty five reproductions of painting, the creations of the indigeneous churches of Asia and Africa. These in subject matter and composition are fine pieces of work, and although they are reproduced in black and white, those of us who are familiar with the technique of Oriental painting on silk, would have no difficulty in imagining how exquisitely delicate must be the colouring of the originals.

The "Madonna of the Moon Window" by Luke Ch'en is an intriguing piece of work. In the "Good Samaritan" by Lu Hung Nien, the traditional Chinese method of painting has been followed, and there is no attempt to copy Western methods either in perspective or technique,—indeed it is a delightful representation of the parable. From Japan, among others, there is a particularly effective painting by Takahira Toda, "The Visitation of Mary". There is a number of fine reproduc-

tions from India and a rather interesting experiment in connection with work in that country is related. This was made in connection with the work carried on by the committee for Christian literature for women and children in mission fields. The Secretary, Miss Bulter heard that cheap pictures of Hindu religious themes and gods were abundantly available in color, and that such pictures were sometimes found on the walls of the mud huts of village Christians. When, in explanation, they answered, "We do not believe in these stories any longer, but the pictures are pretty," she resolved to do something about it. Several outstanding Western pictures, each with a clear cut idea as in "The Good Shepherd" were reproduced. But there was a fear that Western symbolism might be unintelligible and that such pictures would too much associate Christianity with white supremacy. For the past four years, therefore, prizes for Christian pictures by Indian artists have been offered.

Prof. Fleming considers that indigenous Art is still in its infancy. He quotes the Rev. J. J. Considine, "Compared with the vast proportions of the mission world, the amount of local Christian art is relatively small, and except in a few cases, as yet it is not outstanding from the viewpoint of quality. It is the idea which is great. It is the dream of tomorrow, rather than the spectacle of today, which makes enthusiasm."

A point worthy of consideration that arises

from a study of this book, is that in China and Japan there are Societies of Christian artists, and both the Missions and the Churches are encouraging the latent talent that they find among the Christians.

In Korea on the other hand this work is still ahead of us. Yesterday I returned from a training class for children's work that was held in one of our outlying stations. There we used a number of pictures I had sketched and painted to illustrate the lessons. Two young men, one a school teacher, the other a graduate of one of the Presbyterian Middle School, both keenly interested in both Art and Christian work, besought me earnestly to help them with their painting. They both had a passionate desire to do evangelistic work among their own people, and felt it would be a great help if they could only express with their hands the things they had in their hearts. All through Korea we have young men like these, who with a little encouragement, training, and financial help for further study would I know be the means of creating as high a standard of Christian Art here as elsewhere in the Orient. There is no question of talent, but few opportunities for development. Meanwhile in order to stimulate your thinking,—the expenditure of one dollar fifty will bring you a book that deserves a place on the shelf of any missionary.

* Each with His Own Brush. Daniel J. Fleming
Friendship Press New York, N. Y. \$1.50

The Universal Week of Prayer

BY HENRY MARTYN GOOCH

General Secretary of the World's Evangelical Alliance



IT IS AN AMAZING thing to be able to make one voice reach a million. It is equally amazing for a million or more voices to be focussed on one living Person at the same time. That is what really happens when a million or more people pray. The voices may be in a hundred different

languages and dialects. Would it not be even more amazing if this unity could be unity of concerted thought and feeling—as well as of voice—if all were moved by the same desire and eagerness for the same end. Yet this is the miracle achieved by the Universal Week of Prayer. During the week Commencing

with the first Sunday in January each year, in a hundred different lands girdling the globe, Christians of every name unite daily, both privately and in groups, in asking God for the same blessings and in giving thanks for the same mercies. The Week of Prayer, which started just ninety-three years ago, in 1846, has been made a pattern for others of a local or sectional nature, but the special feature of the Universal Week of Prayer is that it is worldwide, national, international, denominational, interdenominational. For over ninety-three years, without one year being missed, it has been organised by the World's Evangelical Alliance and is expanding more and more, so that now in all the countries of Europe, in every Continent, and the Islands of the Seas, the Week of Prayer is observed, enabling those who follow Christ to realise and manifest their oneness, breaking down ecclesiastical barriers, turning the clash of colour into spiritual affinity, and for the individual any sense of isolation or loneliness into realisation of fellowship with others in the presence of God. And to what a wonderful fellowship it introduces us when followers of Christ in so many lands, on the same days, during this set week, all look upwards together to the God Who made us all of one blood, and Who redeemed us out of every kindred, and tongue, and people, and nation. There is surely immense value in an act so far-ranging in scope and uniform in character, by means of which the world is "bound by golden chains about the feet of God."

The cleavages of Christendom are often censured, and some are lamentable enough. But it is a question if the popular mind has realised how barriers are being lowered, sometimes obliterated, by great united movements of the followers of Jesus Christ. This is especially the case in united Prayer and Intercession. The names of those who year by year sign the letter of invitation to the Universal Week of Prayer are proof of the increasing confidence and regard of the leaders of many Christian Communions in all lands

for each other. They are evidence also of their unanimity of feeling concerning the importance of such a central call to Prayer. Archbishops, Bishops, the Moderators of the Scottish Churches, as well as those in Ireland and Wales, the heads of the Evangelical Free Churches in England, together with official representatives of the Bible and Missionary Societies are found among the signatories. Those who sign in our overseas dominions and dependencies and in foreign lands include Christian leaders equally united in their diversity, who co-operate similarly in the arrangement of united gatherings, sometimes in a nation-wide setting. The call is voiced by officials, but there is no official element in the praying.

A few words should be added concerning the organisation of the Week of Prayer in its world setting. No less than seven thousand representatives are communicated with in the autumn of each year, and in due course the universal letter of invitation and the topics for daily prayer go forth translated into many different languages and dialects. In the United States of America alone some fifteen million communicant members are reached through the co-operation of the Federal Council of the Churches, which adopts the programme intact and circulates it to its immense parish.

But there is more romance when one sees the programme in different foreign languages and realises their far-reaching influence. The Chinese and Japanese translations, effected through the willing co-operation of the National Christian Councils, remind us how far Christianity has spread in these ancient nations, fully awake from the sleep of centuries. Again there is the invitation in the language of Uganda, the dark Continent no longer dark with midnight black, whose Bishop cordially co-operates, realising that prayer is the inspiration of Unity and that Unity is vital to the success of the Gospel in the Mission Fields. The Korean translation, ten thousand copies of which are printed annually, is proof of the diffusion through the "hermit Kingdom" of

the Christian message in half a century. The translations into different languages and dialects for use in India are proof that Christ and the ethics of His Gospel are breaking down the barriers of caste in India and are slowly permeating a family of three hundred millions of people, speaking hundreds of different languages, mutually unintelligible, with great varieties of religions, and in many stages of civilisation. Then think of Palestine

and the near East, where the translations into Arabic, Armenian, Greek, Persian, Turkish and other languages enable Christians of ancient Churches and diverse races, some of them bitterly persecuted for their faith in and loyalty to Christ, to realise the fellowship and sympathy of Western Churches and Christians as together they pray, at the same season, using the same petitions, and to the one God and Father of us all.

A Word for the Homeland Libraries

Some of the readers of the K. M. F. know already from my circular letters that I have recently been assisting several Seminary Libraries in the gathering of all kinds of station, mission, inter-mission, and institutional publications from Korea.

In addition to those in the home churches and Mission Board Offices, who are constantly in search of first hand material from the mission fields, there is an increasing number of furloughed missionaries and graduate students, who are selecting some phase of mission work as the subject of their theses for a degree. This I know from the inquiries I have received for information regarding the earlier years of the Korea Work.

In order to supply this material several of the Seminaries, which have in their faculties department of missions, are desirous of increasing their source material from the various mission fields. Among those with which I have recently had some contact, are the Day Mission's Library in connection with the Yale Divinity School, the San Francisco Theological Seminary at San Anselmo, across the bay, the Baptist Seminary here in Berkeley, and the Missionary Research Library of the Foreign Mission Conference of North America, located at the Union Theological Seminary, New York. There are, of course, very many other Seminary Libraries which are also collecting material along these same lines.

From the appreciative replies that I have had from these librarians I know that any help from this field will be greatly welcomed. Most of these institutions do not have the funds to subscribe for all the mission publications to properly cover the world field. May I

suggest therefore two methods by which this need can be supplied.

First, that the several stations, missions, and institutions which publish periodic reports or magazines should place on their mailing lists such of the Seminary Libraries as serve their home constituencies.

If the alumni, too, of the many seminaries represented in Korea, could see that their theological alumnates are supplied with the K. M. F. and other current publications, it would result in an increased interest in mission work in Korea among the seminary students.

Second, there are frequently some extra *back* reports in the hands of individuals and secretaries. If the Federal Council could find and appoint a person, preferably in the capital, to act as Custodian and distributor of this literature, it would centralize the placing of this material in the several libraries in the homelands.

As soon as this material begins to come in, the Custodian could circularize libraries stating that he or she would be glad to fill their list of "shorts" as far as the supply permitted.

Judging by the appreciation with which my help during the past months has been received, I am sure the establishment of such an agency would be gladly welcomed. It might well be undertaken as part of the work of a publicity committee of the Federal Council.

NORMAN C. WHITEMORE

240 Arlington Avenue
Berkeley, California.



Occidental Medical Workers in Korea

DR. AND MRS. R. K. SMITH

We have compiled a list of all the workers in this field from Dr. Heron first appointed and Dr. Allen first to reach Korea down to Drs. Innocent and Preston, who have just received their licenses, and from Miss Ellers to Miss Woods. To this first woman medical worker was given the privilege of spanning the whole (except for Dr. James Wilson just arrived).

There are three hundred and thirty names on the list, counting the twenty who are down with two names. Ten of the doctors are ordained preachers and many are ordained elders. No wonder the evangelistic work of the hospitals has been so helpful. We have had five dentists giving seventy five years and one Doctor of Pharmacy and a number of dispensers and graduate pharmacists. The twenty women doctors make a brave showing with nearly six hundred years of life out here. It is true that some of them did not keep up active practice for long but their training was of great value in other lines of work and in just living. Seven doctors were married to doctors while twenty had nurses as wives. Some fifteen preachers on the field have been

fortunate in winning nurses too. Two men have had nurses' training.

As we are not sure of dates for some twenty we excluded, and since many were short timers, the resulting average is thirteen years, with 2,200 years for doctors and 1,500 for nurses. The most encouraging fact is that one fourth of the entire list are still on the field and going strong. There is about an equal number of doctors and nurses and about half the number of nurse-wives. To see the large number gathered at Miss Shield's farewell reception, one realizes with joy there is still a ten year term for even the oldest and he with the heart of a child and all the enthusiasm of youth to pour out for his special charges, the lepers. They form a goodly fellowship, the givers of a more abundant life in the strength of their great Chieftain. And in giving, they receive. One would think the long sought elixir of life were out here, to see Miss Shields after over forty years of service. When one said she looked as a flower she replied, "Yes, a halmoni ghot", (grandmother flower).

Medical Workers in Korea (totals in brackets)

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N.P. Northern Presbyterian. (84)
N.M. Northern Methodist. (59)
A.P. Australian Presbyterian. (12)
C.P. Canadian Presbyterian. (1)
S.P.G. Society for the Propagation of the Gospel.
C. Catholic. (31)
N.C; Not Connected with a Mission. (28)

S.P. Southern Presbyterian. (44)
S.M. Southern Methodist. (32)
U.C. United Church of Canada. (22)
S.D.A. Seventh Day Adventist. (10)
C. Catholic (11)
China Refugees (7)

(1) Physician. (141)

* In Active Service in Korea. (1), 35; (2), 48.

Rt. Retired. (16)

Or. Ordained. (10)

(2) Nurse. (108)

× Resigned. (162)

De. Deceased. (51)

Tr. Transfer. (7)

NOTE: Will our readers please send to Dr. and R. K. Mrs. Smith, Pyongyang, Chosen, any corrections, additions or subtractions from this list. We will file them for future reference and perhaps print some of them in a future number of the "K. M. F."—Editors.

THE KOREA MISSION FIELD

- Adams, Mrs. Edward (Susan Comstock), 1921, Chair-yung, Taiku.
N. P., (2), *
- Alexander, A. J. A., A few months service, Kunsan.
S. P., (1), ×
- Allan, Katherine (Mrs. E. H. Baldock), 1896, Seoul, Hosp. of Peter, Tr. to China, 1904.
S. P. G., (1).
- Allen, H. N., 1884, Seoul, Royal Hospital, U. S. Minister, 1890.
N. P., (1). Rt. 1905, De. 1932.
- Anderson, A. G., 1911, Seoul, Pyengyang, Wonju, Pyengyang.
N. M., (1), *
- Anderson, E. W., 1914, Choonchun, Chulwon, Wonsan, Seoul, Severance.
S. M., (1), *, Or.
- Andrew, Sister, 1924, Gishu, Tr. Manila, 1927.
C., (2).
- Anderson, Naomi, 1912, Seoul, East Gate Hospital, Pyengyang.
N. M., (2), *
- Angela Marie, Sister, 1936, Pyengyang, Tr. to Manchuria, 1938.
C., (2).
- Armstrong, A. Lenore, 1925, Lungchingsun, Manchuria.
U. C., (2), *
- Avison, D. B., 1921, Syenchun, Seoul, Severance Hospital.
N. P., (1), *
- Avison, O. R., 1893, Seoul, Royal Hospital, Severance Hospital.
N. P., (1), Rt. 1932.
- Avison, Mrs. G. W. (Frances Goheen), 1925, Kwangju.
(2), × 1939 (Y.M.C.A.)
- Bain, Mary, 1921, Mokpo, Kwangju.
S. P., (2), × 1927.
- Baird, Mrs. W. N. Jr. (Anna Reist), 1926, Pyengyang, Chairyung.
N. P., (2), *
- Baldock, E. H., 1893, Seoul St. Matthew Hospital, Tr. to China, 1904.
S. P. G., (1).
- Baldock, Mrs. E. H. (Katherine Allan), 1896, Seoul, St. Peter Hospital, Tr. to China, 1904.
S. P. G., (1).
- Battersby, A., 1920, Songdo, Hongsong.
Salvation Army, (2). × 1927.
- Battles, Delia M., 1915, Haiju, Seoul, Severance Hospital.
N. M., (2), × 1920.
- Batchelor, 1903, Hokuchin.
N. C., (1), × 1904.
- Baugh, H. T., 1931, Andong.
N. P., (1), *
- Beck, Mrs. S. A. (Sarah B. Hallman), 1907, Pyeng-yung, Seoul.
N. M., (2), × 1919.
- Beauchamp, 1923, Taiyudong.
N. C., (1), × 1925.
- Beckley, Helena, Sister, 1898, Seoul.
S. P. G., (2), × 1904.
- Bekins, Elizabeth B., 1915, Taiku.
N. P., (2), × 1919.
- Bercovitz, Z., 1924, Andong, Pyengyang.
N. P., (1), × 1934.
- Bercovitz, Mrs. Z. (Nina Bierman). 1924, Andong, Pyengyang.
N. P., (2), × 1934.
- Bigger, J. D., 1911, Kangkei, Pyengyang.
N. P., (1), *
- Bigger, Mrs. J. D. (Norma Blunt), 1912, Kangkei, Pyengyang.
N. P., (2), *
- Bairdman, F. H., 1907, Chunju, Mokpo.
S. P., (1). × 1909, De.
- Black, Donald M., 1927, Lungchingsun, Manchukuo.
U. C., (1), *
- Black, Emily M., 1919, Miryang, Seoul.
Oriental Mission, (2), *
- Block, Nellie Berneta, 1927, Seoul, East Gate, Pyeng-yang.
N. M., (1), Detained in U. S. A.
- Boehning, H. H. 1928, Songdo.
S. M., (1), *
- Boehning, Mos. H. H., 1928, Songdo.
S. M., (1), *
- Boggs, L. K., 1925, Chunju.
S. P., (1), *
- Bolt,—1911, Seoul, Severance Hospital, (China Refugee).
(1).
- Boots, J. L., D.D.S., 1921, Seoul, Severance, Dental. Tr. to Peiping. P.U.M.C. China, 1939.
N. P. (1).
- Bording, Maren P., 1922, Kongju.
N. M., (2). *
- Borrow, Nancy, 1911, Chemulpo, Paikchun, Chinchun, Yoju.
S.P.G., (1), *
- Bourns, B. V., 1932, Hoiryung.
U. C., (2), *
- Bowman, N. H., 1911, Choonchun, Seoul, Severance.
S. M., (1), × 1914.
- Brand, L. C., 1924, Kunsan, Kwangju.
S. P., (1), De. 1938.
- Bray, Lynda, 1921, Songdo, Wonsan.
S. M., (2), × 1823.

OCCIDENTAL MEDICAL WORKERS IN KOREA

- Brien, D. H., 1901, Seoul.
 N. C., (1), *
- Brown, Hugh M., 1891, Seoul, Fusan.
 N. P., (1), × 1895, De. 1896.
- Brown, Mrs. Hugh M. (Fannie Hurd), 1891, Seoul, Fusan.
 N. P., (1), × 1895.
- Bruen, Mrs. H. M. (Clara Hedberg), 1923, Taiku.
 N. P., (2), *
- Bruff, W. C., 1922, Seoul, Severance Hosp.
 S. M., (1), × 1923.
- Bunker, Mrs. D. A. (Annie Ellers), 1886, Seoul, Royal Hosp.
 N. P.—N. M., (1), Rt. 1930, De. 1933.
- Burpee, Ella B., 1908, Seoul, Severance Hosp.
 N. P., (2), × 1910.
- Busteed, J. B., 1891, Seoul, Sangdong.
 N. M., (1), × 1895. De. 1901.
- Butka, L. H., 1927, Soonan.
 S. D. A., (1), × 1923.
- Butts, Ethel, 1921, Pyengyang.
 N. M., (2), *
- Byram, Roy M., 1921, Kangkei.
 N. P., (1), × 1935. (Harbin).
- Byram, Mrs. R. M. (Berthe Stanley), 1911, Kangkei.
 N. P., (1), × 1935. (Harbin).
- Cant, E. E., 1913, Chemulpo. (Dispenser)
 S. P. G., × 1916.
- Cameron, Mary Evelyn, 1898, Seoul.
 S. P. G., (2), × ?
- Cameron, Christine H., 1905, Taiku.
 N. P., (2), × 1909.
- Campbell, Lucile, 1909, Pyengyang.
 N. P., (2) × 1913.
- Campbell, Mrs. J. P., 1897, Matron, Severance Hosp. (1917-20)
 S. M., De. 1920.
- Campbell, Mrs. E. L., (Elizabeth Senders), 1915' Seoul, Severance Hosp. Syenchun.
 N. P., (2), × 1934
- Carden, Miss, 1898, Chemulpo.
 S. P. G., (2), × 1902.
- Carson, C. F. (Elsie Mattson), 1922, Pyengyang.
 N. M. (2), × 1929.
- Cardwell, Viola E., 1923, Hamheung.
 U. C., (2), × 1927.
- Carswell, L. F. 1913, Paikchun, Chinchun.
 S. P. G., (2), × 1916.
- Cate, W. R., 1921, Songdo, Seoul, Severance Hosp.
 S. M., (1), × 1926.
- Chase, 1902, Hokuchin.
 N. C., (1), × 1903.
- Chisholm, W. H., 1923, Syenchun.
 N. P., (1);*
- Clerke, F. L., 1910, Muchang, Chinju.
 A. P., (2), × 1920.
- Cook, Louisa R., 1891, Seoul, St. Peter, Imperial Household.
 S. P. G., (1), × 1896.
- Cook, E. D., 1917, Seoul, Severance Hosp. Pharmacy Depart. (Dr. of Pharmacy).
 × 1918.
- Cooper, Miss, 1914, Dispenser, Yoju.
 S. P. G., × 1939.
- Cordell, Emily, (Mrs. H. D. McCallie), 1907, Chunju, Mokpo,
 S. P., (2), De. 1931.
- Cranor, Mrs. G. C., (Esther Heiser), 1920, Several weeks in Pyengyang, Hokuchin.
 N. M.,—N. C. De. 1927. (2):
- Cummings, Mrs. Bruce A. (Laura Virginia Kerr), 1927, Mokpo.
 S. P., (2),*
- Currel, Hugh, 1902, Fusan, Chinju.
 A. P., (1), × 1915, Or.
- Cutler, Mary M. 1893, Seoul, Chungdong, Pyengyang.
 N. M., (1), Rt. 1933, Or. To. U. S. A. 1939.
- Danial, Thomas H., 1904, Kunsan, Chunju, Seoul, Severance Hosp.
 S. P., (1), × 1917.
- Davies, E. Jean, 1918, Chinju.
 A. P. (1),*
- Demaree, E. W., 1929, Songdo, Wonsan.
 S. M., (1),*
- Dixon, E. V., 1922, Kuchang.
 A. P., (2),*
- Dodd, E. L. I., 1912, Chemulpo.
 S. P. G., (2), × 1915.
- Drew, A. D., 1896, Kunsan.
 S. P., (1), × 1902.
- Ebery, Elizabeth, M., 1914, Kuchang.
 A. P., (2), × 1919.
- Edge; Susannah, 1912, Seoul, Haiju.
 N. M., (2), De. 1914.
- Edgar, E. T., 1931, Chinju.
 A. P., (2),*
- Edmunds, Margaret J. (Mrs. W. B. Harrison), 1902, Seoul, Chungdong, Kwangju.
 N. M.—S. P., (2), × 1927.
- Ellers, Annie (Mrs. D. A. Bunker, 1886, Seoul Royal Hosp.
 N. P.—N. M., (1), Rt. 1930, De. 1933.
- Edmunds, Agnes, 1912, Pyengyong. (China Refugee).
 N. M., (1).
- Edwardine, Sister Mary, 1928, Pyengyang.
 C., (2),*
- Ells, Mrs. E., 1929, Seoul.
 N. C., (2).
- Ernsberger, Emma., 1899, Seoul, East Gate Hosp. (Andong, Fusan supply).
 N. M., (1), × 1911, De. 1934.

THE KOREA MISSION FIELD

- Esteb, Kathlyn, 1915, Seoul, Severance, Chungju.
N. P., (2),*
- Espiritu, Sister Mary 1938, Singishu.
C., (2),*
- Ewers, E. M., 1928, Hokuchin, Haiju. (China Refugee)
N. C., (1), × 1931.
- Field, Eva H. (Mrs. A. A. Pieters), 1897, Seoul, Royal Hosp., Severance Hosp., Chairyung, Syenchun, Seoul.
N. P., (1), De. 1932.
- Fish, Alice (Mrs. S. A. Moffett), 1897, Seoul Hosp., Pyengyang.
N. P., (1), De. 1912.
- Fisher, Faye, 1921, Seoul, Severance Hosp.,
N. C. (2), × 1922.
- Fletcher, A. G., 1909, Andong, Taiku.
N. P., (1),*
- Felwell, E. Douglas, 1895, Pyengyang, Fusan.
N. M.—N. C., (1), × 1920, De. 1932.
- Forsythe, Helen, 1911, Seoul, Severance Hosp.
N. P. (1) × 1915.
- Forsythe, W. H., 1904, Chunju, Mokpo.
S. P., (2), De. 1918.
- Found, N., 1921, Kongju, Seoul, Severance Hosp.
N. M., (1), × 1936.
- Found, Mrs. Norman, 1921, Kongju, Seoul.
N. M., (2), × 1936.
- Fox, Miriam, (Mrs. L. L. Young), 1920, Seoul, Severance Hosp., Hamheung. Kobe, Japan.
U. C., (2), × 1927.
- Fraser, Mrs. E. J. O., (Margaret A.) 1914, Wonsan, Hoiryung, Wonsan.
U. C., (2),*
- Fraser, Mrs. J. D. (Elisabeth Gore), 1920, Several weeks in Pyengyang, Suan mine.
N. M.—N. C., (2), × 1938. left Korea.
- Furry, Alice, 1921, Songdo, Choonchun;
S. M., (2), × 1926.
- Gaylord, Edith, 1913, Pyengyang, Seoul, East Gate Hosp.
N. M., (2), × 1934.
- Gilmer, W. H., 1923, Mokpo, Kwangju;
S. P., (1), × 1927.
- Gore, Elisabeth, (Mrs. J. D. Fraser), 1920, Several weeks in Pyengyang, Suan mine.
N. M.—N. C., 1938 left Korea.
- Gray, A. J., 1921, Kunsan.
S. P., (2), × 1926 or ?
- Greentree, Leonard, 1936, Hokuchin.
N. C., (1), × 1937.
- Greer, Annie (Mrs. J. W. Walker), 1912, Soonchun, Kunsan.
S. P., (2), × 1934.
- Gill, Ernestine, 1936, Seoul.
S. D. A., (2),*
- Grierson, Robert, 1898, Wonsan, Songjin.
U. C. (1), Rt. 1936.
- Hahn, David E., D. D. S., 1906, Seoul, Dental.
N. M.—N. C. (1), × 1907, De. about 1923.
- Hall, Marian (Mrs. S.), 1926, Haiju.
N. M., (1),*
- Hall, Rosetta Sherwood (Mrs. W. J.), 1890, Seoul, Chongdong, Pyengyang.
N. M., (1), Rt., 1935.
- Hall, Sherwood, 1926, Haiju.
N. M., (1),*
- Hall, Wm. J. 1891, Seoul, Pyengyang.
N. M., (1), De. 1895.
- Hallman, Sarah B. (Mrs. S. A. Beck), 1907, Pyengyang.
N. M., (2), × 1919.
- Hardie, Robert A., 1890, Seoul Royal Hosp., Fusan, Songdo, Wonsan, Seoul.
S. M., (1), Rt. 1935. Or.
- Harding, M. C., 1911, Mokpo.
S. P., (1), × 1913.
- Harris, Gilberts, 1910, Seoul, Songdo.
S. M., (2), 1916.
- Harris, Lillian, 1897, Seoul, East Gate, Pyengyang, Women's Hosp.
N. M., (1), De. 1902.
- Harrison, Mrs. W. B. (M. J. Edmunds), 1902, Seoul, Kwangju, Kunsan.
N. M.—S. P., (2), × 1927.
- Hauser, Blanche, 1923, Wonsan, Seoul, Severance Hosp.
S. M., (2),*
- Haysmer, Clyde, 1925, Soonan.
S. D. A., (1), × 1926.
- Haysmer, Mrs. C., 1925, Soonan.
S. D. A., (2), × 1926.
- Heathcote, 1891, Seoul. St. Peter Hosp.
S. P. G., (2),*
- Hedberg, Clara, M., (Mrs. H. M. Bruen), 1923, Taiku.
N. P., (1),*
- Heiser, Esther, (Mrs. G. C. Cranor), 1920, Several weeks in Pyengyang, Hokuchin.
N. M.—N. C., De. 1927.
- Helstrom, Hilda, 1909, Syenchun, Kangkei.
N. P., (2), × 1927, De. 1932.
- Hewson, Georgia, 1920, Kwangju, Soonchun.
S. P., (2),*
- Heron, J. W., 1895, Seoul, Royal Hosp.
N. P., (1), De. 1890.
- Hidy, K. W., 1922, Haiju.
N. M., (1), × 1924.
- Hidy, Mrs. K. W. (Mabel Wysong), 1922, Haiju.
N. M., (2), × 1924.
- Hildebrand, Ina, 1921, Haiju.
N. M., (2), × 1921.
- Hill, P. L., 1917, Choonchun, Wonsan.
S. M., (1), 1914.

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- Hillary, Mrs. R. F. Kangwha.
 S. P. G., (2), De. 1909.
- Hillman, Amanda, 1911, Seoul.
 N. M., (1), × 1914.
- Hirst, Jesse W., 1904, Seoul, Severance Hosp.
 N. P., (1), Rt. 1934.
- Hollister, Wm., 1928, Mokpo, Koonsan.
 S. P., (1), × 1937.
- Hopkirk, C. C., 1921, Seoul, Severance Hosp.
 N. P., (1), × 1924.
- Horton, Lillies, (Mrs. H. G. Underwood), 1888, Seoul,
 Royal Hosp.
 N. P., (1), De. 1921.
- Howard, Meta, 1887, Seoul, Chongdong.
 N. M., (1), × 1890.
- Kowe, A. J., 1915, Chungju.
 N. P., (2), × 1913.
- Hoyt, H. Spencer, 1922, Taiku.
 N. P., (1), × 1930.
- Hoyt, Mrs. H. S. (Nell Henderson), 1922, Taiku.
 N. P., (2), × 1930.
- Hudson, 1902, Seoul.
 S. P. G., (2), × 1903.
- Hughes, Eleanor, 1916, Seoul, Severance Hosp.
 U. C., (2), × 1917.
- Ingerson, Vera F., 1916, Syenchun.
 N. P., (2),*
- Ingold, Mattie (Mrs. L. C. Tate), 1897, Seoul, Chungju.
 N. P., (1), Rt. 1926.
- Innocent, G. G., 1937, Soonan.
 S. D. A., (1),*
- Irwin, C. H., 1893, Fusan.
 N. P.—N. C., (1), × 1911, De. 1933.
- Jacobson, Anna, 1895, Seoul, Royal Hosp.
 N. P., (2), De. 1897.
- Jephson, 1905, Chemulpo, Dispenser ?
 S. P. G., × 1906.
- Johnson, Woodbridge, O., 1897, Taiku.
 N. P., (1), × 1913.
- Kent, E. W., 1909, Haiju.
 N. M., (1), × 1910, De. 1917.
- Kalterfleiter, Taiku.
 N. C., (1).
- Kestler, E. E., 1905, Kunsan, Chunju.
 S. P., (2),*
- Kirk, J. H., 1913, Hamheung, Wonsan.
 U. C., (2), × 1912.
- Kniffles, 1884, Seoul.
 N. C. (1).
- Knowles, Mary, (Mrs. J. B. Ross), 1901, Wonson.
 S. M., (2), De. 1917.
- Kostrup, Alfrida Bertha, 1922, Chemulpo.
 N. M., (2),*
- Landis, E. B., 1880, Chemulpo.
 S. P. G., (1), De. 1898.
- Lane, Mrs. H. (Jean), 1935, Tongnai, Tongyung.
 A. P., (2),*
- Lathrop, Lillie C., 1912, Mokpo, Koonsan.
 S. P., (2), × 1931 ?
- Lawrence, Edna M., 1920, Severance, Seoul.
 N. P., (2),*
- Laws, A. Fairbanks, 1897, Kangwha, Chemulpo, Chin-
 chun.
 S. P. G., (1), × 1929.
- Leadbeater, Evelyn S., 1928, Pyengyang.
 N. M., (1), × 1936.
- Leadingham, R. S., 1912, Soonchun, Mokpo, Seoul,
 Severance Hosp.
 S. P., (1), × 1925.
- Levi, J. K., D. D. S., 1922, Kwangju.
 S. P., (1),*
- Lewis, Ella A., 1891, Seoul.
 N. M., (2), × 1904 De. about 1930.
- Lewis, Mrs. R. H., 1929, Chulwon, Choonchun.
 S. M., (2),*
- Lillingston (Miss), 1907, Chemulpo.
 S. P. G., (2), × 1909.
- Lowder, Rosa May, 1916, Songdo.
 S. M., (2),*
- Lowe, D. S., 1929, Chungju.
 N. P., (1),*
- Ludlow, Alfred Irving, 1911, Chairyung, Seoul, Sever-
 ance Hosp.
 N. P., (1), Rt. 1938.
- Ludlow, Mrs. A. I. (Theresa Lange), 1911, Chairyung,
 Seoul.
 N. P., (2), Rt. 1938, De. 1938.
- Lund, Pearl, 1922, Haiju.
 N. M., (2),*
- Manget, F. P., 1926-27, Seoul, Severance Hosp.
 (1), (China Refugee).
- Malcolm, Fullerton B., 1895, Chemulpo.
 S. P. G., (1), De. 1897.
- Malcolmson, O. K., 1921, Seoul, Severance Hosp.
 Taiku, Chungju, Pyengyang.
 N. P., (1), × 1925.
- Mansfield, T. D., 1910, Hoiryung, Wonsan, Seoul
 Severance Hosp.
 U. C., (1), × 1926.
- Margaretta, Sister, 1898.
 S. P. G., (2), ×.
- Martin, Miss.
 S. P. G., (2),
- Martin, S. H., 1915, Lunchingtsun, Seoul Severance
 Hosp.
 U. C., (1),*
- Martin, Mrs. S. H., (Margaret Rogers), 1915, Lun-
 chingtsun, Seoul.
 U. C., (2),*
- Matthews, Esther, 1916, Kwangju, Chungju.
 S. P., (2), × 1926.

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- Mayes, W. C., 1908, Wonsan, Choonchun.
S. M., (1), × 1914.
- Melizan, P., 1918, Chairyung, Surzan, Okchon, Taiden.
C., (1), *
- Mercy, Sister, 1932, Singishu.
C., (1), *
- Miller, Marie, 1922, Seoul.
N. M., (2), × 1923.
- Miller, Ira M., 1908, Yengbyen, Kongju.
N. M., (1), × 1915.
- Mills, Miss,
S. P. G., (2), 1900, Seoul, ×
- Mills, Ralph G., 1908, Kangkei, Fusan, Seoul, Severance Hosp.
N. P., (1), × 1919.
- Mills, Mrs. R. G., (Ethel Bumgartner), 1908, Kangkei, Fusan, Seoul.
N. P., (2), × 1919.
- Mimford, 1914, Holkol, Chicksan, Tulumchung.
N. C., (1), ×
- Moffett, Mrs. S. A. (Alice Fish), 1897, Seoul, Royal Hosp. Pyengyang.
N. P., (1), De. 1912.
- Morrison, Alta J., 1908, Seoul, Chongdong.
N. M., (2), × 1910.
- Murray, Florence J., 1921, Hamheung.
U. C., (1), *
- Myers, Edith, 1922, Pyengyang.
N. P., (2), *
- McAnlis, James Albert, D. D. S., 1911, Severance Hosp.
N. P., (1), *
- McAnlis, Mrs. J. A. (Florence Guthrie), 1921, Severance Hosp.
N. P., (2), *
- McCallie, Mrs. H. D. (Emily Cordell), 1907, Mokpo, Chunju.
S. P., (2), De. 1931.
- McCubbins, Eleanor (Mrs. J. B. Ross), 1917, Wonsan.
S. M., (2), × 1928.
- McGee, Ethel, 1911, Chairyung, Taiku.
N. P., (2), × 1914.
- McGill, Wm. B. 1889, Seoul, Sangdong, Wonsan, Pyengyang, Kongju.
N. M., (1), × 1906; De. 1918.
- McKinnon, Maud J., 1914, Sungjin, Wonsan, Lunchingtsun, Sungjin.
U. C., (2), *
- McKenzie, Mary, 1909, Taiku.
N. P., (2), × 1910.
- McKenzie, J. N., 1910, Fusanchin. (Partial doctor's license from Japanese officials)
A. P., (1), × 1938, Or.
- McLaren, Chas. I., 1911, Chinju, Seoul, Severance Hosp.
A. P., (1), * Or.
- McManis, S. E., 1924, Wouju.
N. M., (1), × 1930.
- McMillen, Katherine, 1910, Wonsan, Hamheung.
N. C., (1), De. 1922.
- Napier, Gertrude, 1912, Chinju, Masanpo, Seoul, Severance Hosp. Chinju.
A. P., (2), De. 1936.
- Nelson, Maude, 1928, Seonl, Severance Hosp, Choonchun, Songdo.
S. M. (2), *
- Nevile, Lucy, 1818, Dispenser.
S. P. G., × 1903.
- New, Mary Woo (Mrs. Ilhan New), Seoul,
N. C., (1),
- Nolan, J. W., 1904, Mokpo, Kwangju, Suan Mine.
S. P.—N. C., (1), × 1915.
- Norton, Arthur H., 1908, Yengbyen, Haiju, Seoul, Severance Hosp.
N. M., (1), × 1926.
- Null, M. M., 1903, Taikn, Seoul, Chungju.
N. P., (1), × 1907.
- Null, Mrs. M. M. (Nell Johnson), 1903, Taiku, Seoul, Chungju.
N. P., (1), × 1907. De. 1934.
- Owen, Clement C., 1898, Mokpo, Kwangju,
S. P., (1), De. 1909, Or.
- Owen, Mrs. C. C. (Georgiana Whiting), 1895, Seoul, Severance Hospital, Kwangju.
N. P.—S. P., (1), × 1921.
- Palmer, Franklin, 1903, Hokuchin.
N. C., (1), × 1903.
- Patterson, J. B., 1910, Kunsan.
S. P., (1), × 1925, De. 1933.
- Payne, Zola, 1920, Haiju, Seoul, Severance Hosp., East Gate, Pyengyang.
N. M., (2), * Or.
- Peake, 1900, Chemulpo.
S. P. G., (1), × 1901.
- Perkin, E. C., 1927, Seoul, Severance Hosp. (China Refugee)
(1).
- Pieters, Mrs. A. A. (Eva Field), 1897, Seoul, Severance Hosp., Chairyung, Syenchun, Seoul.
N. P., (1), De. 1932.
- Pitts, Laura May, 1910; Chinju.
S. P., (2), De. 1911.
- Pooley, Alberta, 1902, Dispenser, Chemulpo, Seoul.
S. P. G., × 1915.
- Povrovsky, Saoul,
N. C., (1).
- Power, Chas. W. 1888, Seoul, Royal Hosp.
N. P., (1), × 1889.
- Power, E. L., 1915, Hokuchin.
N. C., (1), *

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- Power, Mrs. E. L. (Willie Sue Nicholas), 1915, Hoku-
chin.
N. C., (2), *
- Preston, Johu Fairman Jr., 1937, Soonchun.
S. P., (1), *
- Price, Mrs. Roy, (Bertha Stern), 1928, Chulwon.
S. M., (2), × 1931.
- Purviance, Walter C., 1908, Chungju.
N. P., (1), × 1914.
- Pritchard, Margaret, 1930, Kwangju.
S. P., (2), *
- Raymund, Brother, 1934, Saiho, Unyongsi.
C. (2).
- Reed, J. Wilson, 1907, Seoul, Songdo, Choonchun.
S. M., (1), × 1909. De.
- Reed, Mrs. J. W. (Emma Brunn), 1907, Seoul, Songdo,
Choonchun.
S. M., (2), × 1909.
- Rehrer, Jennie M., 1917, Kangkei.
N. P., (2), × 1928.
- Reid, Wightman T., 1907, Songdo.
S. M., (1), × 1910.
- Reid, Mrs. W. T., 1907, Songdo.
S. M., (2), × 1910.
- Reiner, Ella M., 1916, Pyengyang, Chungju, Seoul,
Severance Hosp., Andong, Taiku.
N. P., (2), × 1923.
- Reist, Anna L. (Mrs. Wm. Bairp, Jr.), 1926, Pyeng-
yang, Chairyung.
N. P., (2), *
- Rice, I. M., 1905, Chemulpo, St. Luke,
S. P. G., (1), × 1911.
- Richard, Sister Mary, 1928.
C., (2), 1929, Tr. to China.
- Roberts, Elizabeth, 1917, Seoul, Severance Hosp.
Pyengyang, Seoul, East Gate Hosp.
N. M., (2), *
- Robertson, M. O., 1915, Chungju, Hokuchin.
S. P.—N. C., (1), × 1919.
- Rogers, J. McLain, 1917, Soonchin.
S. P., (1), *
- Rogers, Mayme M. 1921, Seoul, Severance Hosp, East
Gate Hosp.
N. M., (2), × 1936.
- Ross of Lima, 1932, Singishu.
C., Pharmacist, *
- Rosenberger, Elma T., 1921, Seoul,
N. M., (2), *
- Rose, Genevieve, Sister, 1934, Pyengyang, Singishu.
C., (2), *
- Ross, J. B., 1901, Wonsan, Songdo.
S. M., (1), × 1928.
- Ross, Mary Knowles (Mrs. J. B.), 1901, Wonsan.
S. M., (2), De. 1917.
- Ross, Eleanor McCubbins, (Mrs. J. B.), 1917, Wonsan.
S. M., (2), × 1928.
- Ross, Mrs. Cyril, Susan Shank, 1897, Fusan, Taiku,
Syenchun. (1) Rt. 1937.
- Rosser, Helen, 1924, Songdo.
S. M., (2), *
- Rowland, W. Elston, 1931, Wonsan.
S. M., (2), *
- Russel, R., 1908. Soonan.
S. D. A., (1), × 1922.
- Rue, G. H., 1929, Soonan, Seoul, Outside East Gate.
S. D. A., (1), *
- Saint Dominic Sister, 1936, Pyengyang.
C., (2), Tr. to China. 1937.
- Sankell, Ada, 1927, Hamheung.
U. C., (2), *
- Sawdon, J. E., 1903, Songdo.
S. M., (1), × 1903.
- Sanders, Elizabeth, (Mrs. E. L. Campbell), 1913,
Seoul, Severance Hosp., Syenchun.
N. P., (2), × 1934.
- Scheifley, Wm. J., D. D. S., 1915, Seoul, Severance
Dental.
N. P., (1), × 1921.
- Scheifley, Mrs. W. J. (Ruth Lapply), 1915, Seoul.
N. P., (2), × 1921.
- Schofield, F. W., 1916, Severance Hosp.
C. P., (1), × 1920.
- Scoles, H. E., 1923, Soonan.
S. D. A., (1), × 1924.
- Scranton, W. B., 1885, Seoul, Royal Hosp., Sangdong,
Unsan, Chiksan, Dairen, Kobe.
N. M.—N. C., (1), × 1907, De. 1922 Or.
- Sharrocks, A. M., 1809, Seoul, Royal Hosp. Pyeng-
yang, Syenchun.
N. P., (1), De. 1919.
- Sharrocks, Mrs. A. M. (Mary Ames), 1899, Syenchun,
Seoul, Severance Hosp.
N. P., (2), × 1934.
- Sharrocks, Ella J. 1926, Andong, Seoul, Severance
Hosp.
N. P., (2), *
- Shepping, Elsie J., 1912, Kwang!u, Kunsan, Seoul,
Severance Hosp. Kwangju.
S. P., (2), De. 1934.
- Sherman, Henry C. 1898, Seoul.
N. M., (1), De. 1900.
- Sherwood, Rosetta, (Mrs. W. J. Hall), 1890, Seoul,
Chongdong, Pyengyang, Seoul.
N. M., (1), Rt. 1935.
- Shields, Esther L., 1897, Seoul, Syenchun, Seoul,
Severance.
N. P., (2), Rt. 1938.
- Smith, Roy Kenneth, 1911, Seoul, Severance, Andong,
Taiku, Chairyung, Seoul, C. C. C., Pyengyang.
N. P., (1), *

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- Smith, Wm. L. 1902, Mokpo.
N. C.,
- Standon, E. V., 1927, Seoul, Severance.
N. C., (2), × 1930.
- Stewart, Mrs. Mary C. 1911, Seoul, East Gate.
N. M., (1), De. 1935.
- Stites, Frank M. Jr., 1927, Seoul, Severance Hosp.
S. M., (1), × 1923.
- Stryker, E. M., 1904, Hokuchin, Suan Mines.
N. C., (1), De. 1914.
- Swier, Effie. 1921, Pyengyang.
N. P., (2), × 1924.
- Struthers, E. 1927, Hamheung.
U. C., (1), (China Refugee)
- Sezenevsky, Major General of White Russian Army.
1924, Hokuchin.
N. C., (1), De.
- Tate, Mattie Ingold (Mrs. L. B.), 1897, Seoul, Chunju.
S. P., (1), Rt. 1926.
- Taylor, Florence, Seoul
U. C. (2), 1938, Severance Hosp.
- Taylor, J. E. Rex, Pharmacist, 1922, Seoul, Severance
Hosp.
N. P., × 1926.
- Taylor Mrs. W. L. (E. Alice Main), 1914, Tongyeng,
Chinju.
A. P., (2), × 1939.
- Timmons, H. L., 1912, Chunju, Soonchun.
S. P., (2), × 1925.
- Tipton, Samuel P., 1914, Chungju, Syenchun.
N. P., (1); × 1925.
- Tipton, Mrs. S. P., (Fannie Knorr), 1914, Chungju,
Syenchun.
N. P., (2), × 1925.
- Trice, J. B., 1915, Wonsan.
S. M., (1), × 1915.
- Turner, Carrie, 1919, Choonchun, Songdo.
S. M., (2), × 1914.
- Thumm, Thelma, 1930, Shoonchun.
S. P., (2), De. 1931.
- Trudinger, Mrs. 1922, Tongyeng, Fusanchin.
A. P., (2), *
- Underwood, Lillias Horton, (Mrs. H. G.), 1886, Seoul,
Royal Hosp.
N. P., (1), De. 1921.
- Unwin, Miss, 1898, Seoul.
S. P. G., (2), × 1902.
- Ursula, Sister, 1926, Pyengyang, Gishu.
C., (2),
- VanBuskirk, James D., 1909, Kongju, Seoul, Sever-
ance Hosp.
N. M., (1), × 1921, Or.
- Vinton, C. C., 1891, Seoul, Royal Hosp.
N. P., (1), × 1907, De. 1936.
- Voss, R. M., 1922 ?
S. P., (1).
- Wagner, 1908 ? Haiju. (uncertain)
N. M., (1),
- Walker, Mrs. G. W. (A. L. Greer), 1912, Kunsan.
S. P., (2), × 1934.
- Watters, Hyle S., 1927, Seoul, East Gate. (China
Refugee).
(1).
- Watts, R. S., 1925, Soonan, Seoul.
S. D. A., (2), *
- Watts, Mrs. R. S. (Mildred), 1925, Soonan, Seoul.
S. D. A., (2), *
- Webster, Elisabeth, 1892, Seoul, St. Matthew, St. Peter.
S. P. G., (2), De. 1898.
- Wells, J. Hunter, 1895, Seoul, Cholera Hosp., Pyeng-
yang.
N. P., (1), × 1915, De. 1938.
- Wells, J. M., 1911, Pyengyang, Visitor. (1)
- Weir Hugh, H., 1904, Chemulpo.
S. P. G., (1), × 1916.
- Weir, Mrs. H. H., 1904, Chemulpo.
S. P. G., (2), × 1916.
- Whiting, Georgiana, (Mrs. C. C. Owen), 1895, Seoul,
Severance Hosp.
N. P.—S. P., (1), × 1921.
- Whiting Harry C, 1903, Pyengyang, Chairyung.
N. P., (1), × 1920 Or.
- Whitelaw, D. Jessie, 1919, Lungchingtsun, Hoiryung,
Seoul, Severance Hosp.
U. C., (2), × 1934.
- Wiles, Julius retired Surgeon General, 1890, Sangdong,
Naktong St. Mathew.
S. P. G., (1), 1893.
- Williams, T. H., 1927, Lungchingtsun, (China Re-
fugee).
(1)
- Wilson, Robert Manton, 1907, Mokpo, Kwangju, Soon-
chun.
S. P., (1), *
- Wilson, James, 1939, Kunsan.
S. P., (1), *
- Wood, J. B., 1927, Mokpo. (China Refugee).
S. P., (1).
- Woods, Elizabeth, 1938, Kunsan.
S. P., (2), *
- Wunch, Richard, 1901, Seoul, Court Physician.
N. C., (1).
- Young, Mable B. 1920, Wonsan, Seoul, Severance
Hosp.
U. C., (2), De. 1935.
- Young, Mrs. L. L. (Miriam Fox), 1920, Seoul, Sever-
ance Hosp., Hamheung.
U. C., (2), × 1927, Kobe; C. P. *

The Protestant Church in Chosen

The Twenty-eighth General Assembly of Presbyterian Churches in Korea, was held for a week, beginning the evening of September 8th, at the First Presbyterian Church in Shin-euju. Significant decisions were made; such as organizing the Spiritual League of the Presbyterian Churches; settling the relationship between the Assembly and the General Assembly in Manchukuo; and approving the establishment of the Theological School. Its endowment Mr. Kim Daihun pledged to contribute. On the morning of the twelfth, the League was organized in a gathering of more than a thousand including 203 delegates. Many officials were also represented. The following declaration of the League was read:

Resolved: To establish the permanent peace in the East, and to declare this great ideal to the world, this is our pledged honor to the nation. To attempt to bring about a greater unity, and thus manifest the national spirit thereby strengthening the oneness of Japan and Korea. To pledge cooperation in carrying on the national policy. To plan through our evangelistic work, to assist in the accomplishment of a long period of construction.

Rev. Sukchin Han, one of the first Presbyterian Christian in Korea, passed away on the 20th of August. He was seventy-three years old. His whole career had been devoted to the Church. He organized the first Presbyterian churches in Seoul and Pyengyang with pioneering missionaries like Drs. H. G. Underwood and S. A. Moffett. Not only these but also numerous places of worship all over the country were organized by this courageous and energetic leader. He also was a strong advocate for the unification of various denominations in Korea. His was an eventful career, for at his retirement he had spent forty years in active pastoral service. His constructive Christian activities, however, did not cease with his retirement. None others were so able to settle amicably the factional troubles which came up in the Changdai-hun Presbyterian Church, Pyengyang, some time ago. A monument to his work is the beautiful stone building in the Diamond Mountains which has already meant so much for Church assemblies and summer conferences. This was initiated and built at his own expense. Later he was reimbursed by the General Assembly. The great love and respect which he received from Korean Christians, was fully seen the large crowd of people who attended the funeral service at the West-gate Church, Seoul. Everyone present seemed to live over some dear experience which he had with this great Christian.

It has been long felt that a Methodist Church is needed in Peking where Koreans have greatly increas-

ed during these recent years. Last summer a Methodist church was organized with twenty-five members. A large contribution was made for the building of the church. The establishment of the Tokyo Korean Methodist church was reported on this page some time ago, and recent news informs us that the church is growing rapidly.

A new church building at Heung-chun, Kangwha Island, was dedicated recently by the Methodist constituency there. The church was started in 1907 by two daring Christians, Kim Younghi and Chun Pungkew under great opposition and criticism. The church grew, however, and the new church building was erected at a cost of four thousand yen which the members generously contributed. It is interesting to know that the Methodist Bishop, Kim Chongwoo, is a grandson of Mr. Kim Younghi, and that Rev. Chun Yobai, one of the district superintendents, is the son of Mr. Chun Pungkew. It is gratifying to think that this church made it possible for us to have these two leaders. This shows the possibility of what might happen in many other ways through the evangelistic work of the church. The founders of this church organized a temperance society and there are no grogshops near the church. They also started the project of planting pine trees on hills, which has resulted in many green forests in that vicinity.

The Korea Bible Society has been carrying on promotional work during these last few months, namely to get the support of Korean Christians for the spread of the Scriptures. It is reported that more than seven hundred men pledged themselves as members of the Patron's Association. The plan of the Society is to introduce the Bible to every corner of the country, that no soul be lost on account of the lack of the gospel message.

The new building of the Social Service Center, Seoul, is nearly completed. Two years ago the Center was very fortunate in obtaining grade building materials which are now off the market. The structure is one of the most beautiful in the city. While it has all western conveniences, it still embodies the local color and Korean taste. It is well equipped to carry on classes, clubs, demonstrations, and literary work, to a far greater extent than the former plant on the same site. In is really a learning house for all ages of people. The chapel, above all other rooms, is the most beautiful one yet built in Korea, where inspiration and peace will be given to many who are heavily loaded in heart. The work promoted by the Center in this fine building, will be greatly appreciated by Koreans; and it will help the church to propagate the rich life that is possible through the Christian religion.

Among the Contributors

Rev. L. T. Newland, D. D. of the Southern Presbyterian Mission since 1911 is assigned to evangelistic work in Kwangju. He is retiring chairman of the Presbyterian Council of Korea.

Rev. R. C. Coen, associated-editor of the "K. M. F." since coming to Korea in 1918 has been assigned to evangelistic and educational work in Seoul and at present is vice-chairman of the Executive Committee of the Northern Presbyterian Mission.

Rev. Chas. A. Sauer of the Methodist Mission, came to Korea in 1921 and since his return from furlough two years ago is treasurer in the offices of the Korean Methodist Church.

Miss Amy G. M. Skinner came to Korea in 1914 as a member of the Australian Presbyterian Mission and is assigned to educational work in Tongyung.

Rev. Harold Voelkel of the Northern Presbyterian Mission since 1929 is assigned to evangelistic work in Andong. Wm. H. Chisholm, M. D. whose book Mr. Voelkel reviews, is superintendent of "In His Name Hospital" in Syenchun of the same Mission.

Rev. Esmond W. New of the Australian Presbyterian Mission and now on his first furlough, was asked to review Dr. Fleming's book because Mr. New has an artist's eye and touch. Upon his return from furlough he will give some time along this line to the Christian Literature Society of Seoul.

Rev. N. C. Whittemore, now retired, was for 40 years a member of the Northern Presbyterian Mission, first in evangelistic work in Syenchun and for some years before his retirement, as Administrative Secretary of the Christian Literature Society of Seoul.

For the sake of easy reference in the future, we are publishing in one number all of the data on "Occidental Medical Workers in Korea". Dr. and Mrs. R. K. Smith of the Northern Presbyterian Mission since 1911 are now assigned to Pyongyang where during the past year, Dr. Smith has been Acting Superintendent of the Union Christian Hospital there.

We do not mention each month, Mr. Thomas Hobbs, General Secretary of the Chosen Bible Society, but our readers are grateful to him for collecting the information found under the heading, "Notes and Personals."

Since there is to be no meeting of the Federal Council again this year we are publishing on the editorial page a report of the Korea Mission Field for the past year with the hope that the report will be an incentive to both subscribers and contributors to continue to co-operate to make the magazine more and more worthwhile.

A Correction

In the September, 1939, Korea Mission Field p. 181, second column, line 6 from the bottom, "a million" for the American Bible Society in Korea should read "3 million".

As an added item of information for this article, Mr. Crothers informs us that the total circulation of Scriptures for Japan is 28 million copies and in Korea 20½ million.

Notes and Personals

Australian Presbyterian Mission

Returned from Furlough

Miss Daisy Hocking, Fusanchin
Miss Dorothy Leggatt, Fusanchin.

A Delegation from the Presbyterian Church of Victoria visited the Australian Presbyterian Mission in Korea in September, consisting of Rev. George Anderson, Foreign Missions Secretary Rev. and Mrs. J. Jones. Mr. Jones is a member of the Foreign Missions Committee.

Miss E. Campbell, Secretary of the P. W. M. U.
Miss Martin, President of the Presbyterian Girls Fellowship.

Miss A. Campbell is accompanying her sister.

Northern Presbyterian Mission

Returned from Furlough

Rev. & Mrs. H. E. Blair, Taiku
Miss C. C. Bergman, Taiku
Rev. A. D. Clark and family, Chungju
Mrs. F. S. Miller, Chungju.

Third Generation Missionary

Mr. Horace Grant Underwood, eldest son of Dr. & Mrs. B. H. Underwood, has joined the staff of the Chosen Christian College. He is attending the fall term of Tokyo Language School.

Methodist Mission

Returned from Furlough

Drs. Sherwood and Marian Hall and family, Haiju.

Korean Methodist Church

We regret to report the death, on September 17th, of Bishop C. O. Kim. The Rev. Kim was elected Bishop of the Korean Methodist Church just one year, ago after many years as pastor of First Church, Seoul.

United Church of Canada Mission

Returned from Furlough

Miss Lenora Armstrong, Lungchingsun
Miss Beulah Bourns, Hoiryung
Miss Gertrude Cass, Sungjin
Rev. R. C. Bacon and family, Sungjin.

Pyongyang Foreign School

New Teacher

Mr. Aahmes Overton, from Tennessee, U. S. A.

Teachers left for U. S. A.

Miss Margaret Hunt
Miss Flora Boyce

Left for Study in America

Arthur Bridgman Robert Hamilton
Betty Henderson Dick Henderson
Rolf Larsen

The Korean Language School has announced its fall term to begin Monday, October 2nd.

The prospective enrollment includes Rev. Otto DeCamp, Rev. and Mrs. John N. Talmage, Rev. and Mrs. Thos. B. Southall, Dr. & Mrs. James Wilson, Miss Elizabeth Dalbey, Miss Patricia McHugh, Rev. & Mrs. J. J. Hill, Dr. & Mrs. James M. Lee, Miss Elizabeth Woods.

The Presbyterian Church of Korea is
A BIBLE BELIEVING CHURCH

and the Lord has redeemed His promises for them and given them
180,640 NET NEW BELIEVERS IN NINE YEARS

This is the equivalent of

70 NEW PARISHES OF 300 BELIEVERS EACH YEAR

90 such congregations in 1936

Read the story of
in the new book

"THE NEVIUS PLAN OF MISSION WORK IN KOREA"

By Charles Allen Clark, Ph.D., D.D.

God has given many promises to those who honor His Word. It has become quite the fad of late years to question its authority. They are spelling it at home in places as "bible" with a small "b" and it is one of the most appalling signs of the times. The Korean Church never thinks of it in that way. For them, it is His Book of Authority. That is why they throng the Bible Classes. In 1936 there were 341,700 believers in the Church; 317,831 of them at least once in the year turned aside from business to attend one of these week long, all day Bible Classes. Over 10,000 were enrolled in the Bible Correspondence course; 344,268 were on the rolls of the Sunday Schools and more adults than children attended; 3,685 men and women attended Bible Institutes six to ten weeks at their own charges. 52,806 children were in the D. V. Bible Schools; 1,500 children were in daily Bible Clubs. Friends have wondered if Koreans are all rich that they can take the time and spend the money for these things. They are desperately poor, but folks can always pay for what they value. Some value tobacco, or liquor or movies. Some value Bible study. It is all a point of view. Read the whole story in the book itself of how the Bible Class system was built up and why it continues. This is the Nevius Method beneath them all, the dynamic that makes them all work. Buy books for your home churches. They need the tonic of knowing the power of His Word again. 1939-40 conditions in the church are difficult but the church still lives and will live.

* * * * *

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